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BRIEF COMMUNICATIONS

THE BIBLICAL PHRASE *TO ORDAIN A LAMP*

For my explanation of the phrase *I have ordained a lamp* in JBL 33, 166 I may refer to OLZ 19, 39.¹ In a lament addressed to Istar (KB 6, 2, p. 132, ll. 86/7) we find *eṭû qatru limmir kinûnî, biliti linnapix dipârî*, My hearth, which is now black and smoldering, may glow again; my torch, which is now quenched, may flare again. *Kinûnu* is the Aram. *kânônâ*, hearth, brazier, firepan, which has passed into Arabic as *kânûn*. December and January are called *First Canun* and *Second Canun* as the *brazier-months*. The original meaning of *kinûnu* is *stand*, frame, support; cf. Heb. *ken* (GB¹⁶ 352^a) = Syr. *kánnâ*, base, support, just as the primary connotation of Syr. *tēfāiā*, hearth, is *foot* (see above, p. 157). The Sumerian equivalent of *kinûnu* is *ki-izi*, fireplace (SGI 117.27). The reading *ki-ne* (AkF 33; cf. Zimmern's *Bab. Rel.* 69) is uncertain. *Dipâru*, torch, on the other hand, which is combined by Zimmern (GB¹⁶ 388^b) with Heb. *lappîd*, may be a Sumerian loanword (= *de*, flame, and *bar*, light; SGI 135. 66). For *bilitu* see AJSL 22, 259.

HEB. *AUŪĀT NĀFŠ*, RUT, HEAT

In the corrupt gloss Jer. 2:24 we must read: *Hap-par hal-limmûd miḏbar bē-'auuāt nafšô ša'áf ha-rûh*. The bull, used to the desert, in his rut sniffs the scent (*viz.* of the female camel, Heb. *bikrâ*, v. 23). *Bull* refers here to a male camel. We call a male elephant, or even a male whale, a *bull*. The omission of the article before *par* is due to haplography. The pointing *päräh* is based on 14:6. The final *h* of *päräh* must be prefixed to *limmûd*; in the same way we must read *ša'áf ha-rûh* (he draws air, *viz.* through the nose; cf. above, p.

¹ For the abbreviations see vol. 34 of this JOURNAL, p. 41.

156). Male camels are very much excited during the rutting-season. Duhm reads *pârâh*, cow, and *limmûdat*. According to Grotius *¶ attraxit ventum amoris sui* means *eminus olfecit marem*. For the secretion from the scent-glands (Arab. *ḍifrâ*) of the male camel see Jacob, *Altarabisches Beduinenleben* (1897) p. 70.

HEB. *ŠĒĠĀL*, QUEEN = ARAB. *TAJLA'*

In *Nah.* 45 I stated that Heb. *šĕġāl*, queen, was identical with Heb. *šĕġār*, dam, which might be a Šaphel of *ġūr*, young. Similarly *šikaru*, brandy, is derived from the root *kar* which we have in Arab. *takârrâ* = *nâma*, to sleep (see JHUC, No. 287, p. 32). The translation *Wurf*, given in GB¹⁶ 808^a, is incorrect: *šĕġār* does not mean *litter*, *brood*, but *dam*, *female parent* (so correctly Siegfried-Stade) and the original form of the absolute state is *šĕġar* = *šigaru*, not *šāġr*. If we hesitate to substitute *šĕġār* in Ex. 13:12, we must at least point שִׁגְרִי instead of שִׁגְרִי. This *šĕġr* = *šigr* is a syncopated form of *šigar*, just as we have in Assyrian *šikru* = *šikaru*, brandy, and *zikru* = *zikaru*, male. Similarly the construct of *katēf*, *shoulder*, is כַּתְּפִי = *katp* = *katip*; cf. אֲרִי = *ark* = *arik*, as construct of אֲרִי־לֹנֹת, *long*, Assyrian *arku* = *ariku*, fem. *ariktu*. I have explained these formations in AJSL 1, 228, n. 1; cf. 23, 262; JBL 34, 54.

Assyrian *šigrêti* (for *šigarâti*) ladies of the harem (AL⁵ 178^b) is identical with Aram. *šĕġlâtâ* in Dan. 5 and *šĕġlônôt*, concubines, *Snh.* 95^b (BT 7, 411). Similarly our *queen* is a doublet of *queen*, and *dam* is identical with French *dame*, just as *sire*, male parent of a beast, is the French *Sire* used in addressing a king. Luther used *Dirne* for *girl*, but the word means now *courtesan*, and German medical writers use Lat. *puella* in the same sense. Our *wench* had originally no depreciatory implication. For these changes of meaning cf. *Est.* 62; ZDMG 64, 703, 16. Nevertheless there is no connection between *šĕġāl*, queen, and the obscene verb *šāġél*. I stated *Nah.* 46 that while *šĕġāl* = *šĕġār* might be a Šaphel of *ġūr*, young, the verb *šāġél* might be a Šaphel of *gal*, well. Sexual intercourse with a woman was regarded as irrigation of a field; see my note *Well and Field* = *Wife* in JAOS 36.